DOCUMENT RESUME

ED 411 550 CS 509 577

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TITLE Civic Responsibility as a Justification for the Teaching of Public Speaking: An Analysis of Basic Course Textbooks.
PUB DATE 1997-04-00
NOTE 37p.; Paper presented at the Annual Meeting of the Eastern Communication Association (Baltimore, MD, April 10-13, 1997).
PUB TYPE Historical Materials (060) -- Reports - Research (143) -- Speeches/Meeting Papers (150)
EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Citizen Participation; Democracy; Educational History; Higher Education; Persuasive Discourse; *Public Speaking; *Speech Skills; *Student Development; *Textbook Content; Textbook Evaluation; Textbook Research
IDENTIFIERS Historical Background

ABSTRACT

A study examined public speaking textbooks from the early 1900s to the present time with regard to two major questions: (1) "Have the authors emphasized the link between public speaking skills and the ability of each student to become effective members of society?"; and (2) "To what extent have public speaking texts used the need for "citizen-orators" as a justification for the teaching and learning of public speaking skills?" Textbooks were divided into three time periods: the 1920s through World War II; 1946 to 1969; and 1969 to the present. Results indicated that the link between public speaking skills and civic life has always been acknowledged. Numerous textbooks have emphasized this relationship as a primary justification for teaching and learning public speaking skills. Prior to World War II, the role of public speaking in civic life was acknowledged. After World War II and during the Vietnam War, greater emphasis was placed upon the need for public speaking in our democracy. Texts written in the decade or so after World War II placed great stress on value of democracy, and the need to preserve democracy was a fundamental reason for the learning of effective public speaking skills. During the Vietnam War, students were encouraged to stand up for their beliefs and opinions and were advised to be actively involved in decisions that affected their future. Public speaking texts of this time stress the relationship between public speaking skills and the need for citizen activism. In the 1980's, the period of the "me generation," saw an emphasis upon communication skills that were more closely attuned to attaining personal and career goals rather than being needed for the sake of society as a whole. Today's college students may have varied reasons for taking a public speaking course and textbooks address many of these reasons. There appears, however, to be a renewed stress on the need for public speaking skills as a vital part of a democratic society. Public speaking textbooks of the 1990's are again placing emphasis upon this justification for teaching, as well as learning, public speaking. (Contains 43 references. The "Oath of a Public Speaker" is appended.) (CR)

ED 411 550

civic responsibility as a justification for the teaching of public speaking:

AN ANALYSIS OF BASIC COURSE TEXTBOOKS

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SUBMITTED TO EASTERN COMMUNICATION ASSOCIATION ANNUAL MEETING, APRIL 1997

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Drinko Student Scholar for 1996-97, Ms. Nina Persi, who received her undergraduate education at Slippery Rock University of Pennsylvania and recently completed an M.A. in Communication Studies at Marshall University, has been accepted in the doctoral program in Communication Studies at Kent State University.

Research completed as a Drinko Student Scholar under the direction of Dr. William Denman, Drinko Fellow for 1996-97, on the topic of "Civic Responsibility as a Justification for the Teaching of Public Speaking: An Analysis of Basic Course Textbooks" was presented at the annual meeting of the Eastern Communication Association on April 11, 1997 at Baltimore, Maryland.

Alan B. Gould, Executive Director

The John Deaver Drinko Academy

CIVIC RESPONSIBILITY AS A JUSTIFICATION FOR THE TEACHING OF PUBLIC SPEAKING: AN ANALYSIS OF BASIC COURSE TEXTBOOKS

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ABSTRACT

Public speaking textbooks from the early 1900's to the present time were analyzed in regards to two major questions. Have authors of these textbooks emphasized the link between public speaking skills and the ability of each student to become effective members of society? To what extent have public speaking texts throughout this century used the need for "citizen-orators" as a justification for the teaching and learning of public speaking skills? This research found the link has always been present in many textbooks and, in certain periods, this rationale has been given both emphasis and priority in justifying the study of public speaking.

CIVIC RESPONSIBILITY AS A JUSTIFICATION FOR THE TEACHING OF PUBLIC SPEAKING: AN ANALYSIS OF BASIC COURSE TEXTBOOKS

Goodwin Berquist heralds Isocrates as "the foremost speech teacher of the ancient world," and credits him with establishing both the first liberal arts institution in ancient Greece and the first school of speech in recorded history (1959, p. 253). Isocrates created an education that was "literary in its stress upon the development of a graceful style, psychological in its emphasis on behavioral change, political in its use of contemporary issues in government, and pragmatic in its preparation of students to assume active roles in Greek society" (Golden, Berquist & Coleman, 1983, p. 41).

Isocrates' school linked speech to the articulation of wise governance and aimed to develop the civic responsibilities of the individual student (Poulakos, 1995). It sought to provide students with a broad, practical introduction into Greek culture that was guided by moral principles. Isocrates believed that his education would enable pupils to engage honorably in practical life and he expected they would become a ruling class of cultured gentlemen (Berquist, 1959).

Evidence supporting the preeminence of Isocrates' training is revealed in his former students. Graduates of the Isocratean school were some of the most socially influential individuals in fourth century B.C. Greece and became noted statesmen, philosophers, rhetoricians, and logographers (Enos, 1993). Marrou (1956) concludes that " . . . at the end of his career he had in a sense realized his dream: he had been the educator of a new political group and thus helped to provide his city with the leaders whom it needed to achieve the difficult task

with which it was faced: the national revival, upon which it had been engaged since the defeat in 404 . . . " (p. 86).

From the time of Isocrates, then, there has been a linkage between the teaching of rhetorical skills - public speaking, and the use of those skills in civic life.

We do not know if those Greek students of Isocrates suffered the anxieties of todays' students upon the realization that they have to take a course in public speaking. We do know that, today, we have to spend some time justifying the teaching and learning of public speaking to our students. In response to this reluctance to take speech, textbooks provide a number of justifications for learning public speaking skills. Many explanations relate to success on the job. Some textbooks include the need for public speaking skills in a democratic society as one of the reasons why students need to master public speaking.

Thus, the central question of this research: have authors of public speaking textbooks emphasized the link between public speaking skills and the ability of each student to become effective members of society? Furthermore, to what extent have public speaking texts throughout this century used the need for "citizen-orators" as a justification for the teaching and learning of public speaking skills?

To determine the answer to this question, introductory chapters of public speaking textbooks published in the United States since 1920 were examined to determine what justifications were given for the study of public speaking. The textbooks chosen were divided into three time periods: from the 1920's through World War II; the period from World War II (1946) until 1969; and from 1970 until the present.

The majority of textbooks utilized for this analysis were selected from findings of five

studies concerning the basic communication course. Beginning in 1970, Gibson and his colleagues Gruner, Brooks, and Petrie conducted a survey of the basic course in speech to determine significant trends or changes in U.S. colleges and universities. The initial five page survey contained questions concerning course objectives, content, instructional materials, instructional and testing procedures, and staffing. The question which was of value to this analysis asked respondents to cite the name of the textbook they were currently using. Although through the years some questions were altered, dropped, or added, the question regarding what textbook the college or university used remained in all surveys. Replicated four additional times every five years, this survey yielded a listing of the most frequently used public speaking textbooks during a twenty-five year period.

In addition to the surveys, the researchers were able to draw upon resources in Marshall University's Communication Studies departmental library. This library contained a large number of textbooks ranging from the early 1900's until the present. Lastly, the communication studies department was recently in the process of replacing the textbook used for the basic course and had acquired the most recent textbooks available.

Public Speaking Textbooks Prior to the Resolution of WWII (1920-1944)

At the turn of the century, public speaking or speech, as it was more commonly called, focused largely on elements of formal oratory such as use of the voice, diction, and pronunciation. The earliest textbooks examined were from the 1920's and spend little time justifying why speech was an important discipline to study. Most place emphasis on the practical nature of speech and argue effectiveness in this area is central in all human relationships. However, one textbook in particular, The Fundamentals of Speech by Charles

Henry Woolbert (1920, preface) notes the relationship between speech and democracy.

> The academic worth of the subject is now unquestioned with the result that new courses in speech-training are multiplying, from primary grade to university graduate school. This is as it should be; for in a democratic country too much attention cannot be paid to instruction in speech. No democracy could possibly exist without a maximum of effectiveness in public and private discussion among its citizens.

Explanations during the 1930's are noticeably longer in length and give more of a variety of explanations concerning the benefits of effective speech in the professions. The first mention made concerning speech and its link to community affairs is found in a textbook authored by William Sanford and Willard Hayes Yeager (1931), Principles of Effective Public Speaking:

> Every business, professional or social contact provides an opportunity for speaking, and through this speaking opportunity for influencing the conduct of others. Every time we speak in private or in public we have an opportunity for increasing our influence. Speaking has played an important part in every great political, economic, and social movement . . . The leaders in your own community are those who have learned to express themselves clearly, convincingly, and persuasively. (pp.4-5)

Another 1930's textbook, Public Discussion and Debate by A.Craig Baird (1937) takes a different approach to the same idea and attempts to identify some of the issues concerning

citizens in this period.

> Aside from your immediate needs you may become ambitious for your family, your community, your country. You will find yourself grappling with problems of taxes, treatment of criminals, organization of town or national government, party allegiance, and a hundred other political social, or moral questions...In such a career you have that interest in public affairs, that knowledge of problems, and that desire to mold public opinion which make for good citizenship. (p. 2)

Perhaps the most concise reason given for studying speech is found in the brief words of Alan H. Monroe in his Principles and Types of Speech. He states, "The simple truth is that in a democratic society such as ours the ability to express ideas is just as essential as the capacity to have ideas...You may never become a Lincoln, a Lloyd George, or a Jane Addams, but you can become a more useful and respected citizen" (1939, p. 2).

The period of the early 1940's ushers in a paradigm shift concerning the way textbook authors present their cases for studying public speaking. Specifically, they begin to give a multitude of reasons for students about to undertake the art of speaking. In broadest terms, these reasons can be placed in one of three categories: personal, professional, or public reasons. Although all three were considered to be significant, both the amount of space devoted and priority given to each reason varies among textbooks.

In their earlier edition of Principles of Public Speaking, Sanford and Yeager (1931) give a brief paragraph noting the importance of speech in social and professional endeavors but spend little time developing this idea in great detail. This changes in a later edition, Effective Speaking

and the authors provide a much lengthier and stronger rationale for each of the three reasons. Sanford and Yeager tell us that "The man who seeks honors in public life has a very difficult problem if he lacks the ability to speak effectively. The business man who tries to persuade his associates to buy a new factory is handicapped by ineffective talk. The man who seeks to raise money for the relief of economic distress must have the ability to picture vividly the suffering of the people concerned or his talk will fall short of the greatest success" (1942, p. 2).

Public Speaking Textbooks After the Resolution of WWII (1945-1969)

In the period immediately following the end of World War II, few Americans needed justification for promoting a democratic form of government, and more importantly, they had witnessed the tragic consequences of countries in which democracy had been suppressed. They had learned firsthand that effective speaking and discussion were central in a democracy and were encouraged to exercise their rights and freedoms to become responsible, active members of their communities. Students during this time period were familiarized with this theme as well, and it is reflected in the majority of the public speaking textbooks of this time. The function of speech in the democratic process and in active citizenship is emphasized with greater intensity in textbooks in the next twenty-five years to a greater extent than in any other period examined. This focus is expressed in the opening chapter of Public Speaking, by Donald Hayworth (1946).

> Looking into the needs of a human society, we see at once that if the democratic form of government is to continue we must realize that the ability to participate in public meetings is just as important as is the right to vote. The democratic way of life is certainly not achieved by granting people the ballot...When a man casts a

ballot his act is only the culmination of a democratic process. If you want to understand the whole process, you must go back into the months and years preceding the election while the voters were formulating their opinions. It is in the development of opinion - in the functioning of speech activities that true democracy asserts itself. But of what good is free speech unless the voters have enough ability in public speaking to get up in meetings and express themselves? (p. 4)

Roy McCall (1949) complements this notion in his textbook Fundamentals of Speech, in the following passage.

One must cherish the right of free speech; as a member of democracy, he owes society the ability to speak well, both in private and in public...Whether you consider the act of speaking upon such occasions public speaking or something less, the fact is that you will many times be expected to speak under such circumstances. And it is important to your school, your nation, and to you that you be able to speak effectively. If democracy is to survive, its leading citizens must be able to speak well; for democracy implies leadership of the people, and leadership depends upon clear speech, not oratory, but clear, earnest, simple speech. If you as an individual are to succeed as part of that democracy, if you are to be a successful and respected member of your community, you must be able to express your thoughts with clarity and precision. (pp. 3-4)

One of the continuing reasons given in textbooks concerning the benefits of public speaking is its role in the work place. Past textbooks tended to isolate a few careers that were more geared to effective speaking; newer ones, however, argued that excellent speaking skills are needed in every occupation. Fundamentals of Public Speaking, by Donald Bryant and Karl Wallace (1947) offers this rationale:

> We ordinarily recognize that the clergyman, the lawyer, the lecturer, the politician, the statesman, the senator, the member of Congress or Parliament or legislature ought to be a good public speaker. A little reflection and observation, however, will make it clear that men and women in most other occupations and walks of life - situations in which you and I are somewhat more likely to find ourselves - also depend for real success on an ability to speak well. One need only think casually to realize that business, industry, politics, the professions and education depend largely upon conference, discussion, debate, and speech making for the forces that make them function...A study of the fundamentals of public speaking, then, will not turn you into a Webster or a Burke. It can only help you develop habits of speaking that you will find useful in those modern business and professional activities which make use of discussion and speech making. (pp. 5-7)

An interesting feature in several textbooks of this time concerns examples of how the role of speaking might impact women in their lives. Generally, women during this period were excluded from the select professions that were thought to benefit the most from speech, namely the law, medicine, and the clergy. Thus, the textbooks mention the need for speech in such

occupations as housewife, salesgirl, or the practical necessity involved in speaking at a meeting of the League of Women Voters or expressing an opinion at a PTA meeting. By today's standards, these reasons seem largely sexist and reflect the lack of professional opportunities women could pursue.

Democracy is still a primary reason for the study of public speaking in the 1950's and authors of textbooks wanted their readers to realize that they were the leaders of tomorrow; leaders not only in their communities, but in their careers and social groups as well. Students were encouraged to speak their minds and to be actively involved in discussions that called for decision making about important issues. This perspective is endorsed in a textbook that was clearly aimed at college students, appropriately called, Public Speaking for College Students, by Lionel Crocker (1950).

> Perhaps it is unnecessary to say that especially in our form of government is the skill in public speaking of supreme value not only to the most distinguished citizen but to the most humble. In ancient Greece and Rome and in modern England and America, great thoughts which have influenced the thinking and acting of citizens have been uttered from the platform...In times of great emergency men take to the platform to discuss their views, not to pen and paper... Free speech is at the roots of our form of government; but what good is this right if men and women are not trained to exercise it? ...Through discussion the minority has the opportunity of becoming the majority. Discussion is a must in a democracy. Democracy is more than a form of government: it is a way of life. If the will of the majority is to prevail and if the rights of the minority are to be

protected, there must be those who are not only not afraid to speak up but who know how to speak their minds. (pp. 6-7)

Public Speaking: Principles and Practice, by Giles Wilkeson Gray and Waldo W. Braden (1951) echos this view.

> If we are to preserve our present social structure or to make those changes which seem advisable from time to time, it is vital that the members of the social organization be able to express their ideas and opinions clearly and forcibly; it is equally important that they know when to use that ability and to what social ends it is to be employed...As students of speech, therefore, your concern should be not only with the improvement of your capabilities for public utterance but also with the question of the uses to which you intend to put that ability...How one uses his ability in speaking, whether for the good or ill of society, is essentially a matter of the speaker's own motives in speaking, of the honesty of his own thinking, and of the genuineness of his concern for human welfare... (pp. 16-19)

Andrew Thomas Weaver (1951) in his Speech: Forms and Principles, devotes an extensive section to the citizenship values that are found through public speaking in a statement that also reflects the political tensions of the time:

> Free speech is the very lifeblood of democracy, but speech is really free only when it is effective. Of what value is the right to speak if the would-be speaker is tongue-tied? Freedom of speech is a blessing available only to those who have

the capacity and the skill to use it. In this statement is epitomized the whole case for speech training in a democracy. Speech training renders the citizen active rather than passive - a participator rather than a spectator...We must learn that we dare not continue to live by proxy. Articulate pressure groups are threatening to steal our government away from us. We must reclaim our right to free speech but, more important still, we must prepare ourselves to use it when we have retrieved it. We must get down out of the bleachers and out onto the playing field; we must resolve to be active citizens of our free society and participators in its essential processes...the justification for emphasis upon speech training in a democracy is that unless the educational process can equip constructive leaders, upon whom progress depends, with the skill to persuade their potential followers, civilization will go down. (pp. 8-10)

One particularly interesting feature of William Norwood Brigance's 1952 textbook, Speech: Its Techniques and Disciplines in a Free Society, is the inclusion of a Hippocratic Oath for speakers. Brigance explains that in today's society there are several occupations where a competency examination is given to an individual before he or she can perform the functions of the job. Specifically, he notes careers in law, medicine, and engineering have such examinations. Brigance extends this idea to those involved in speaking and provides an oath for such potential public speakers. (Appendix A)

This concept of presenting a formal oath for students to reflect upon is also present in another textbook from the early 1960's. Donald Bryant and Karl Wallace (1960) wrote

Fundamentals of Public Speaking and provided a more detailed oath that refers to ideas generated by Quintilian's "good man theory." Both these "oaths" stress the ethical responsibility of the student speaker by emphasizing the speaker's concern for being prepared, organized, and for being accountable for what he or she says. (Appendix A)

During the 1960's, there appears to be an even greater focus on how public speaking could enhance the students' community and civic duties. The majority of all textbooks examined in this ten-year period make some mention of this relationship even if it is only a brief paragraph. Textbooks that spend more time on this beneficial aspect of speech give both insightful and compelling rationales. Eugene White's Practical Speech Fundamentals (1960) devotes substantial space to the association of public speaking and citizenship.

> Skill in oral communication is of tremendous consequence of democratic procedures. The capable, civic-minded citizen cannot escape the necessity for effective public utterance...We are a nation of joiners. Probably you now belong to several campus organizations. After graduation, you will undoubtedly join one or more professional, business, study, civic, or recreational groups. In time, you may acquire positions of responsibility and directorship in these organizations. Possibly you will assume leadership in some community efforts. As you become increasingly active your ability to communicate effectively will likewise become increasingly important to your community and nation. Effective speech is a vital means of protecting our national freedoms...Our democracy is predicated upon the belief that the individual citizen has the right and obligation to express himself upon matters of public concern. Should public communication become the sole

prerogative of the "leader," the spirit of democracy inevitably must wither...To achieve the fullest practical and idealistic concepts of democracy the individual citizen not only must be given the opportunity for public expression, he must also possess those skills necessary for effective public expression. (pp. 10-11)

In the text Essentials of General Speech, A. Craig Baird and Franklin H. Knower (1960) offer two reasons for the study of speech. One of those reasons refers to being an efficient member of one's political community as it existed in the cold war era.

Speech skill should enable you to be more efficient as a responsible member of your political community. You will presently pay taxes. Economic and political problems will constantly bear down upon you, and you will have a stake in the solution of these problems. In this space age, you have a tremendous stake in the control of nuclear production and testing, in space missiles, in policies relative to the Soviet military, economic, political, and educational developments, and in our domestic economic, political, and social trends. If you are neutral or silent on these issues, you may only contribute to a state of general passivity. Basic in our American system is the principle that every man has the right and duty to be heard. But acceptance of the principle of free speech does not guarantee effective speech. That skill we must learn. The interchange of spoken ideas and the willingness to accept the responsibilities of effective speech are indispensable for a sound citizenry. (p. 4)

Robert Oliver and Rupert Cortright share this view of the relationship between public speaking, democracy, and freedom of speech (1961) in their textbook Effective Speech. The authors focus on the strength a community has when its members are actively involved in decision making.

> Democracy is not stronger than the extent and quality of active participation in it. Those who stay home on Election Day have deserted their citizenship obligation. Those who stay away and let a minority group run the PTA, or a union, or a school district meeting, or any other community session, are contributing to the weakening of democracy. Most important of all, perhaps, they are neglecting their own personal education and growth. The ability to think critically and clearly, and the ability to give effective oral expression to one's thoughts, are developed just as any other skill is developed: only as a result of diligent and right practice. This is why speech training has so substantial a contribution to make to good citizenship. It is an essential element in the strengthening of democracy itself. Of what is our boasted freedom of speech to those who lack the confidence to speak? Or to those who lack the ability? Healthy and strong democracy depends upon discussion, debate, and talk for the education of its citizens as well as for the wise solution of its problems. Good speech has a basic contribution to make good citizenship. (pp. 10-11)

Other textbooks from the early sixties stress this relationship between speech training and citizenship with a particular emphasis upon such ideas as the need to overcome feelings of

powerlessness in the operations of a free society as in Speech Content and Communication by Charles Mudd and Malcolm Sillars (1962). Giles Gray and Waldo Braden in Public Speaking: Principles and Practices emphasize the responsibility of citizens to speak out and refers to those who sit back quietly as being "completely useless as members" of society (1963, p. 6). Thomas H. Napiecinski and Randall C. Ruchelle's text Beginning Speech: An Introduction to Intelligent Speaking and Listening (1964, p. 5) tells the student that "The issues of our times should be matters of concern to each educated, thinking citizen of a democratic nation." Even if students cannot solve the pressing problems of the day they should at least be able to talk about them.

1970 until the present

The 1970's brought about a renewed interest in a career oriented approach in many public speaking textbooks. In a large majority of the texts, the emphasis is placed on how both public speaking and oral communication skills in general could be of use in one's chosen future occupation. When public speaking was mentioned in regards to citizenship, it was usually in a brief paragraph.

A few textbooks from the early seventies were the exception to this approach. A.Craig Baird, Franklin H.Knower, and Samuel L. Becker (1971) continue to mention the civic need in their book General Speech Education.

> Another problem which communication skill can help resolve is the need in our society for indigenous leadership and widespread participation by individuals in the various groups and communities in this country... Participatory democracy is essential to the kind of society that most of us want, and widespread communication must occur between and among all the people in a society before

such a condition can exist. (p. 7)

Speech Communication written by William Brooks (1971), stresses the significance of speech and democracy by placing it first among several reasons for the study of speech, with an emphasis upon the solution of societal problems.

> From local school boards to the Congress of the United States of America, governmental units are faced with the task of finding solutions to an ever increasing number of serious problems. Poverty, inflation, population explosion, air and water pollution, depletion and waste of natural resources, nuclear war, denial of human rights, loss of privacy, inadequate housing, unequal educational opportunity, all are problems threatening the survival of man. These problems cannot be solved without effective communication within governmental units as well as among the general citizenry...The ordinary citizen faces the challenge to be sufficiently knowledgeable and skilled in communication, both as sender and as receiver, that he can contribute to the understanding and solution of problems in society. He must be able to identify the demagogue; to resist the appeals to hatred, prejudice, and fear; to see the illogic of faulty discourse; to express himself clearly; and to listen openly and empathically - yet with high critical standards. (pp. 2-3)

This theme of communication in a changing society appears quite strongly in Speech Communication and Human Interaction written by Thomas Scheidel (1972) in a discussion of

agitation and Wendell Phillips.

> We emphasize that an agitator in Wendell Philips' sense of the term uses speech communication to persuade; he does not resort to coercive actions...Many types of agitators are present in contemporary society. A few are noisy and do an especially effective job of alienating the very people they claim to want to persuade...We are more interested in that other type of agitator Phillips speaks of - the one who seeks social progress through persuasion, by establishing contact and interaction with others. In a very real sense, today's college student is more of an agitator than the college student of the past few decades. Many students are now assuming a more active role in society. They are advocating changes in their local educational establishments as well as in the larger political structure. And their advocacy is effecting some important changes in those establishments. These changes are coming about more than some would like; nevertheless, they are occurring and they are significant. Other students however - possibly the majority still are quiet and uninvolved. We direct Wendell Phillips's charge particularly to these students. There are some who fear this involvement of the younger generation in social concerns. They place the highest value on stability and order in society. They decry all agitation and change...One motivation for writing this textbook is the belief that it is the duty of the citizen in a democratic society to inform himself on the issues of his day and to speak out effectively at every level of society. The goal of this book is to assist every interested reader to gain a better understanding of the speech communication process and the means for

self-improvement in that process so that he may ever be an agitator in the very best sense of that word. (pp. 21-23)

Similarly, in Speech Communication, A Comprehensive Approach, Ernest and Nancy Bormann (1977) specifically title a section "Civic Responsibility" and argue for public speaking in this realm.

> In a very real sense, every citizen is a ruler in a representative democracy such as the one in the United States. The basic assumption of our government is that with freedom of speech, of press, and of assembly, all points of view will be given an opportunity to be heard and the people, once they have heard the competing positions debated, will have the wisdom to choose the best policy and the best representatives...A citizen in a democracy has to be more responsible, more politically knowledgeable and active, than a citizen in any other form of society. Citizens have to become as wary of political candidates and campaign techniques as consumers are of sales pitches...In summary, to be a citizen in a democracy, a person needs to know how to analyze political persuasion, how to test the validity of an argument, the truthfulness of evidence, and the wisdom of policy. All citizens also need to have basic communication skills to support the positions in which they believe and to bring their points of view into public discussion. (pp. 13-14)

In a final note concerning textbooks of this period, Raymond Ross'(1977) Speech

Communication, Fundamentals and Practice reprints the "Credo for Free and Responsible Communication in a Democratic Society," issued by the Speech Communication Association. This credo also appeared in Ross' (1979) subsequent text Essentials of Speech Communication.

If the idea of civic responsibility was given less attention in the 1970's, it is even less predominant in the 1980's. In this period, vocational reasons for public speaking are still a main focus and there is also a stress on each individual's own self-improvement. Textbooks highlight the personal skills students can be develop through speech. These skills range from influencing others, gaining success in relationships and careers, and communicating in a more effective and efficient manner. The idea of participating in a functional democracy and the responsibility of citizens to speak is usually given less priority.

To illustrate this point, Anita Taylor's Speaking in Public, (1984) gives a lengthy rationale for students in public speaking beginning with reasons such as "to learn useful skills," and "to grow personally" among others. Taylor completes this list with "to appreciate free speech" but ties this idea to personal concerns.

> Freedom of speech is a basic part of our American heritage...Yet, when it comes to individual cases, we sometimes have conflicting emotions about free speech. Letting others speak their mind when their doing so threatens us is difficult. At such times, restrictions upon free speech almost seem justified. Perhaps even more often, we hesitate to speak out ourselves. We don't talk openly if our ideas aren't popular. We sense - usually rightly - that others will frown on us if we raise these issues...Here again, public speaking class serves a valuable function. Students practice stating ideas and beliefs they know people in the audience will

> disagree with. In the roles of both listener and speaker, students practice the skill of disagreeing without being disagreeable. They learn that they can like and support others even when they do not share beliefs and values. Most important, in a public speaking class, we learn the benefits of hearing ideas and values different from our own...And if, in reexamining our ideas, we conclude we were only partly right and partly wrong, we have also grown through talking and listening to others. (pp. 7-8)

Other textbooks from the 1980's do stress the role of communication in a democracy. Otis M. Walter and Robert L. Scott (1984) in Public Speaking: Thinking and Speaking discusses the inclination of society to leave the solutions of problems to technicians and specialists and ask if communication skills can allow ordinary persons to exercise some control over the complexities of modern life. Bert Bradley (1988) in his Speech: A Basic Text restates the relationship between understanding speech principles and effective citizenship as a means of nullifying the influence of those who choose illegitimate methods or who are "self-interested authoritarians" (p. xvii).

The textbooks of 1990's are bringing a resurgence of the ideal of the "citizen-orator" as set forth by Isocrates. The belief that public speaking is both a right and responsibility of all members of a society seems to be stressed more frequently than in the previous decade. These textbooks are by no means devoting as extensive comments to this aspect of speech as in the 1960's. They are placing more priority on educating students with the expectation they will actively put this knowledge to work in future community affairs. One book in particular notes

this importance with its' title: Public Speaking in a Free Society by Thomas L. Tedford (1991).

> This book is about the free society in which you live, and by which you practice the art of public address. It discusses why a democratic society such as ours needs responsible, articulate citizens who are willing - indeed, anxious - to express their opinions, and it emphasizes the importance of communication freedom to the process of self-government. There are, in other words, some fundamental reasons for the study of public speaking in a free society...The training that you will receive in the speech classroom will help prepare you for the wide range of speaking opportunities that you will encounter in your career and in your lifetime as a citizen of a democracy. (p. 4)

Steven R. Brydon and Michael D. Scott (1994) in Between One and Many explain that democracies thrive on the exchange of ideas. They warn of the dangers of censorship: "As more and more citizens are empowered to express their own views publicly, as well as to judge the views of others, the urge to censor unpopular ideas should be supplanted by vigorous debate about those ideas" (p.12). Charles Wilbanks also stresses this relationship in his text Speaking Out: Rights, Responsibilities, and Processes of Public Speaking (1992). Cal Logue, Dwight L. Freshley, Charles R. Gruner, and Richard C. Huseman reemphasize this point in the latest edition of their text Briefly Speaking (1992). They make special reference to obstacles that discourage or prevent participation that comes about because of advanced technology but conclude that "you are not without opportunities to express your judgement." (pp. 1-2). Cheryl Hamilton, in Successful Public Speaking, refers to issues in the community and on campus that call for public

speaking. She uses the example of Candy Lightner and the founding of Mothers Against Drunk Driving to demonstrate that the need for public speaking is still a strong one in society (1996, pp. 4-8).

Public Speaking: Strategies for Success by David Zarefsky (1996) is a most recent text. In explaining the merits of public speaking, Zarefsky emphasizes the idea of the public forum and its relationship to effective communication.

> You may not have thought about it this way, but as you become skilled in public speaking, you become a more effective participant in the public forum. You are able to articulate your ideas and to relate them to others, to listen carefully and critically to other points of view, to weigh and evaluate arguments and evidence, and to exercise your best judgement on issues for which there is no easy or automatic answer. As you exercise these skills, you strengthen the ties that unite participants in the public forum into a community or society...Whatever subject you discuss, whether it is usually seen as political or not, you are entering the public forum... Discussion about public issues is best served if the public forum is active and vibrant. Unfortunately, there are many signs that the contemporary public forum is not in good health. Increasing numbers of people say that they have no interest in public affairs. For many people, understanding important issues is difficult because the issues are complex. Others limit their sources of information to slogans that oversimplify the issues. Large numbers of people believe that there is no point in participating in the public forum because they think they are powerless to affect any public issue. Others believe that most

public figures are deceptive or dishonest. Still others say that they are interested only in themselves. These indicators are warning signals for a free society. If the public forum is allowed to weaken, critical public decisions will be made unilaterally, whether by "experts" or by rulers, and the people who are affected by the decisions really will have no part in making them. Autocratic rule and anarchy are the two alternatives to a well-cultivated public forum. (p. 10)

Conclusion

From this analysis of textbooks, it is clear that the link between public speaking skills and civic life has always been acknowledged. Numerous textbooks from both the past and present have emphasized this relationship as a primary justification for teaching and learning public speaking skills. The use of this rationale for the study of public speaking has varied over time and seems to be more predominant during certain periods in this century.

Prior to World War II, the role of public speaking in civic life was acknowledged. After World War II and during the Vietnam War, greater emphasis was placed upon the need for public speaking in our democracy. Texts written in the decade or so after World War II placed great stress on value of democracy, and the need to preserve democracy was a fundamental reason for the learning of effective public speaking skills. During the Vietnam War, students were encouraged to stand up for their beliefs and opinions and were advised to be actively involved in decisions that affected their future. Public speaking texts of this time stress the relationship between public speaking skills and the need for citizen activism. In the 1980's, the period of the "me generation," saw an emphasis upon communication skills that were more closely attuned to attaining personal and career goals rather than being needed for the sake of society as a whole.

Todays' college students may have varied reasons for taking a public speaking course and textbooks address many of these reasons. There appears, however, to be a renewed stress on the need for public speaking skills as a vital part of a democratic society. Public speaking textbooks of the 1990's are again placing emphasis upon this justification for teaching, as well as learning, public speaking.

The ideal of the "citizen-orator", so vital a part of the educational system of Isocrates, has resonated through time and has been reflected in American public speaking textbooks throughout the twentieth century. Departments of communication that offer a basic communication course can continue to emphasize the need for citizens in our democratic nation to be trained as effective public speakers.

Appendix A

The following code of behavior, couched in the fiction of an ancient oath to the Goddess Peitho, came out of the study of the ethics of public speaking by Paul T. Mooney, a student in a university course in public speaking. As an ideal for the public speaker it may well direct the student's consideration to problems which will face him almost as often as he undertakes to speak in public.

The Oath of a Public Speaker

I SWEAR by PEITHO, Goddess of Suasion, and by HERMES, God of Eloquence, making them my witnesses, that I will carry out, according to my ability and judgement, this OATH and this INDENTURE:

THAT I will always hold in the highest regard the Art and Practice of Public Speaking and be ever mindful of its potentialities, both for Good and for Evil.

THAT I will use Rhetoric when and where I can to do good, but never to injure, or to do wrong.

THAT I will always respect the intelligence and integrity of my listeners.

THAT I will not be influences by motives which I would be unwilling to reveal to my hearers.

THAT I will never let my desire to succeed lead to use false, or sophistic methods of suasion.

THAT I will not knowingly withhold any essential information form my hearers and neither distort nor warp facts or the statements of others.

THAT I will endeavor to be well informed about my subject before I form an opinion and make my speech.

THAT I will base my appeals on rational grounds, forgetting not that reason gains strength from the values and emotions of men.

THAT I will accept complete accountability for every speech that I make and never guilty of irresponsible utterances.

THAT I will hold my peace in public rather than belie or deceive an audience.

Now if I carry out this OATH, and break it not, may I forever gain favor and respect from all men and for my art; but if I transgress it, and forswear myself, may the opposite befall me. (Bryant & Wallace, 1960, p. 299).

Having passed these tests of professional competence, then in the Ideal Republic would come the oath in which each citizen certified to speak in public would make the following vow: " I swear in the name of God and my own conscience that I will never speak in public unless I have prepared myself with substance worth saying, and unless further I have put it into form that can be comprehended. I further swear, still in the name of God and in my own conscience, that when I appear before an audience I shall think of its welfare and not of my own pride, that I shall not mumble, fidget, or otherwise evade or shirk my task, but shall present my ideas with such sincerity, earnestness, and consideration for the audience that none can fail to hear of comprehend." (Brigance, 1952, p. 11)

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